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Introduction

There is an increasing emphasis that education should facilitate personal growth of the learner and psychologically equip him/her with necessary skills to cope with the rapid changes taking place in all spheres of life, to help avoid the risk of submergence, overwhelming or alienation of their individualities. To achieve this goal there is a need, in addition to achievement, to emphasize on other aspects of children's behaviour – aspects that may have bearing on their social conduct, morality, exercise of responsibility, diligence, loyalty, attitudes to school, to work, to each other, and so forth. Education, therefore, besides providing cognitive skills (the traditional three R's) needs to redress to those aspects of learning which help children develop resilience, self-confidence, sense of personal integrity and individual personalities that are capable of helping and relating with others. It may be realized that the major benefits of schooling, as far as real life outcomes are concerned, lies in non-cognitive training, for example, in determination, understanding relationships with people and the environment, being appropriately motivated, evaluating one's own learning, etc. All of these are concerned with the development of attitudes, motives, values and emotions, i.e. development of appropriate socio-affective states. Educational concerns therefore need to be extended to all psychological domains: affective, aesthetic, physical, social, emotional, moral and spiritual, including intellectual

The National Curriculum Framework for School Education (2000) states that there is a “need to shift from traditionally oriented, cognitively focused approach of education to a more holistic education which places learning within the context of learner’s total experience rather than as only a part of experience. An aesthetic approach to education strives to restore an appropriate balance in the learning process by giving equal status to experience, imagination, creativity and intuition as it does to knowing, thinking, remembering and reasoning”,(p.29). Education has neglected the emotional and intuitive elements in learning considered vital for the complete growth of an individual’s potential. One of the goals of education, therefore, is to help learner gain an appreciation and understanding of their perceptual processes. This has implications for the role of aesthetics in education for affective and holistic development of the individual.

Indian Perspective

Indian philosophers, according to Kabir (1961), “regard education as essentially a process of drawing out what is implicit in the individual and to develop his latent potentialities till they become actualities. Education for Gandhiji is one in which the individual develops his character, trains his faculties, and learns to control his passions in the service of the community” (Kabir, 1971, p.202). Rabindranath Tagore pleaded for an education, which would make an “all sided and well integrated development of the human personality”. Sri Aurobindo too has placed emphasis on all-round development of the personality, which includes education of the

senses, body, and mind, moral and religious education. Swami Vivekananda's educational thought laid emphasis on realization of the perfection already in man, and saw education as the gradual unfolding of the intrinsic quality of the individual. To Iqbal, the essential purpose of education was to develop man's individuality. He saw education as a process, which ensures the possibility of eternal progress.

The integral role of the 'arts' in education too has been emphasized by the Indian philosophers and thinkers. Gandhiji's *Bunyadi Talim* (1962) stressed on the educational value of experience and laid emphasis on music, art and craft to be a significant part of the educational curriculum. Highlighting the barrenness of the educational curricula, Tagore felt that it failed to provide outlets for children's emotional and artistic development. According to him, the arts, including music, painting, poetry, are the medium of expression, and necessary for complete education. Tagore emphasized the use of 'languages' – lines and colours, sound and movement in the education of the child. He emphasized the aesthetic life of man and saw it as an expression of the subconscious mind, without which one remains inarticulate.

Azad too highlighted the intrinsic value of emotional and aesthetic education and expressed their neglect in the existing education system. He stressed that "emotions should have their proper place in education; they are not only the foundations of

aesthetic education but also provide the dynamic force in man's life", and envisaged cultivation of the capacity for appreciation and sensitivity, the refinement and development of emotions through arts. Education besides giving knowledge and skills, according to Radhakrishnan (1966) should also train individuals in the "art of living", in understanding human relationships in working with people cooperatively (p.159). He felt that schools must also make provisions for cultivating the social and emotional attitudes necessary for cooperative living. As stated by Zakir Hussain (1966), "the best educational results can only come if the appropriate venues of receptivity in every child are brought into contact imaginatively with the corresponding cultural goods" (p.186). Sri Aurobindo too felt that education of the intellect cannot be divorced from the emotional and moral aspects of education and stressed on the need to include art, music and poetry in the school curriculum. In the words of Sri Aurobindo (1962), "the supreme aim of the arts is not merely aesthetic, mental or vital gratification but realization of the divine." According to Sri Aurobindo (1973), "the first and the lowest use of art is purely aesthetic, the second intellectual or educative and the highest is spiritual." While discussing the comparative value of art, music and poetry in education, the Mother (1973) observed that, "Arts stills the emotions and teaches the delight of a restrained and limited satisfaction... Poetry causes the emotions and gives each its separate delight... and Music deepens the emotions and harmonies them with each other". The humanism thus reflected in the views of Indian philosophers clearly indicates

and need to humanize teachers and teacher preparation and to make provisions for inclusion of aesthetic experiences.

Aesthetics: Their Role in Education

Aesthetics is known as a science of intuitive or expressive knowledge (Corce, 1922, p.12). Intuitive knowledge is obtained through imagination, is knowledge of the individual, things, in fact productive of images. Intuition can be seen as an intellectual technique by which reasonable but provisional formulations can be arrived at without going through the analytic steps, a precursor to analytical thinking as it provides basis for empirical testing. It is also viewed as indispensable to productive thinking in formal academic disciplines as well as day-to-day life. Abbs (1996) refers to aesthetic as, "a response inherent in human life which operates through the sense and the feelings and constitutes a form of intelligence comparable to, though different from, other modes of intelligence, such as the mode of logical deduction" (p.4). Aesthetic is also viewed as a mode of experiencing other things (Pole 1983) characterized by a peculiar detachment, requiring a disengaged purely contemplative attitude (Phenix 1964; Pole 1983). According to Read (1943) aesthetics is "the education of those senses upon which consciousness, and ultimately the intelligence and judgment of the human individual, are based it is only in so far as these senses are caught into harmonious and habitual relationship with the external world that an integrated personality is built up". Fleming (1963) describes it as, "personal sensing of and responding to certain

qualities in objects, events and relationships in the environment” (p.377).

Aesthetic experience begins with and depends on the senses. It is argued that if aesthetic refers to all forms of feelingful life, then in a significant sense all education is, in a way, a form of aesthetic education. Because everyone experiences feelings in connection with the subjects they study, the character and quality of their feelings are likely to influence their disposition towards those subjects. Aesthetic experience is however more than mere feelings, these are feelings that are satisfying, coherent, emotionally tinged and complete (Eisner,1991). Aesthetic experience is not confined to the discriminatory functioning of the individual’s sensory nervous system but is inclusive of emotional responses such as wholesoled enjoyment, wonder, and devoting all levels of one’s consciousness to an action.

Aesthetic experience, as Dewey (1934) pointed out, is potential in any area in which the individual interests with the environment. Solving of a scientific theory, as well as creation of sculpture, all can be sources of aesthetic experience. Education of aesthetics while providing for appreciation enjoyment and expression, also generates experiences in promoting sensitivity, increased understanding and insight such as appreciating others point of view, and understanding their feeling. Aesthetics therefore is to be viewed as broad field of knowledge and inquiry. Aesthetic experience as Dewey (1934) indicated, is the apotheosis of human experience and one of the prime virtues of meaningful education,

and should therefore be pursued is schooling is to advance from a merely instrumental and extrinsically motivated activity to one that makes the process of learning a reward in itself. According to Greeno (1989) sensitivity to composition attention to nuance, need for flexible planning exercise of imagination are all features of cognition involved not only in fine arts but also in other fields when addressed in a aesthetically relevant way. Given this broad view of sources of aesthetic experience, Eisner (1960) defines aesthetic education as the "practice of developing the student's ability to have such experience" (p.39). Aesthetic education thus ought to be a primary concern of every teacher.

Role of Arts

Arts such as music, poetry, painting, culture, architecture, dance and drama are regarded as the main source of aesthetic heritage of mankind to education. Arts have been considered basic to individual development since they stimulate all senses and are referred to as the "learning pores" (Rockfeller, 1977). According to Croce (1922), the main function of art is to produce the phenomenon of "psychological induction" (p.400). An individual contemplating a work of art projects himself into the form of the work of art, and feels accordingly (Read, 1951,p.39). Works of art and our responses to them have moral significance and value, and that aesthetic experience is integral to our nature as rational beings. Children through experimentation with different materials and instruments of arts, attempts at expressing their thoughts and feeling in an

outward medium, control their hands or limbs, build and communicate, by which they learn to control their ideas and feelings. It is suggested that in doing so the children tend to be more conscious and likely to be highly developed mentally. A Read states, "No subject (except art) is capable of giving the child consciousness in which image and concept, sensation and thought are correlated and unified". Tones, music, lines, shapes, colours, painting, poetry, body movements, dance, architecture, all are seen as products of harmonious organization of thoughts, feelings and perception. Experiences in arts are also seen as pathways to the 'cognition of being' and excellent ways of moving towards discovering of identity (Maslow, 1962). The education of aesthetics makes use of 'arts as means of self expression, affording psychological release and better integration of vital energies (Phenix, 1964). Aesthetic is viewed as a broader category than art; (Abbs, 1996).

To focus on nurturance of individual's aesthetic function teachers would need to make provisions across subject areas for sensory experiences and non-rational way of knowing to complement the intellectual functioning. This signifies the need for judging the humane feelings, observation, sensory experiences, and intuition. Also required are experiences of relating to other persons, things, objects and events complement the abstract aspects of the learning process. These experiences generate personal strength and develop skills in specific modes of expression, which personalize

and individualize understandings besides helping in development of aesthetic responsiveness in all facets of life.

Against this backdrop a one day meeting was held with experts and practitioners working in the area. The group deliberated on the various dimensions for education of affective development and to plan training programmes in the area. The major discussion points are summed up here.

CONCEPTUAL FRAMEWORK

An attempt has been made to map the domain of affective education, and its main features.

Some of the problems related to the education of affective development that need clarification and deliberations are given below. These questions though basic in the field, provide a framework within which affective development may be considered. The practical problems of planning a programme also need to be addressed.

♣ Terminology

To avoid overlaps and different explanations attached to the term affective development, there is a need to arrive at a precise, systematic, comprehensive set of terms/definition to help in understanding the term. This should also throw light on questions like whether affective development is a process or an end product?

♣ Effectiveness

Does affective education work? What gains are there because of education for affective development?

♣ Evaluation

Effectiveness of a programme is also related to the question of evaluation. How evaluation should be done i.e. techniques/tools to be used, personnel to be involved?

♣ Teacher Training

How best to train teachers in the area? Which are the best ways of educating teachers in this field?

Types of approaches to affective development

♣ Direct or Indirect

The approach to education for affective development can have two positions – direct or indirect approach. The direct approach has specific aims and methodologies laid down. Whereas in the indirect approach it is presumed that affective development will occur naturally in the normal course of classroom teaching. The two approaches reflect opposing positions on whether morality is better ‘caught’ than ‘taught’.

♣ Integration Versus Segregation

The approach to affective development refers largely to the content of the programme. This would decide whether the content of affective development would be confined to one subject such as moral education/value education/art education/SUPW etc. i.e. to have a segregated approach. This gives rise to whether there is a special time slot in the school schedule devoted to affective development or not? The second approach is to integrate the contents of the affective development programme across different subject areas. For example, ‘social studies’ could be used as a very appropriate medium for carrying society oriented messages relevant to affective development. ‘Life sciences’ can be regarded as a convenient vehicle for messages related to environmental protection, interdependence etc. It is the

content of the subjects that gives focus to aspects of life that in turn would affect children and society. Such attempts will influence children's attitudes, behaviour in a manner that they act responsibly and constructively. School subjects may be used for affective development in different ways such as:

- To use the subject obliquely as a vehicle for messages that has implications for something other than the subject itself. e.g. stories in language lessons may carry morals that are likely to influence the formation of attitudes and moral behaviour.
- To use subjects to influence the way children regard themselves e.g. physical education programmes lay emphasis on skill development, these help to promote positive attitudes to one's own body and its performance, enhanced self-image and become a source of personal gratification.
- To use art, music, dance etc as opportunity for creative activity. These help provide aesthetic experiences, which have implications for development of larger humane values.
- To approach the content of the subject so as to provide aesthetic responsiveness to life in general.

It is therefore, implied that there is a kind of gradation in the way affective development can be integrated into teaching/curriculum. At one end there is complete segregation i.e. only with one designated subject. On the other hand is complete/partial integration i.e. affective development is supposed to pervade all subjects as group of subjects.

Concerns in the Development of Affective Education

Some of the concerns expressed in literature regarding education for affective development relate to the following aspects.

- There seems to be a great deal of variation in the terminology used. Terms such as “affective development” or affective development education are not used frequently. Often a specific meaning is given, confining it to mainly “moral education”. The term “Values Education” is also used.
- Whether to pursue the affective development education covertly or overtly? Covert programmes are based on the assumption that any behaviour is ‘caught’ rather than ‘taught’ i.e. examples are provided but no attempt is made to influence pupil attitudes, beliefs and behaviours directly. The covert programmes favours an intellectual approach to teaching about the approved forms of behaviour-but usually in such a way that the desired end appears logical, reasonable and appropriate. Overt

programmes proceed on the assumption that approved forms of behaviour can be taught. Through repetition, assertion, reward and punishment, the desired end is reaffirmed and reinforced. Whether overt or covert approach is used for affective development it is necessary, to decide on the:

- Relevancy of the episode/incident
 - Learning level of the students
 - Conceptual level of the material
 - Teach ability (language, message, comprehension) of the episode.
- Specifying the dimensions of affective education (social and moral, etc.) dimensions and translating these into specific behavioral outcomes. There is a need to delineate the (a) specific criteria against which outcomes may be assessed; (b) methods for measuring them and (c) to know about the cause and effect.
 - Subjects like science, social studies, physical education, arts languages etc. are to be seen as vehicles for conveying the moral, social, emotional messages, it is important to recognize the interdependence of subjects. Apparently an integrated approach to education and in curriculum for affective development.
 - To provide experiences relevant to affective development should not be the sole responsibility of the school. Since experiences related to the development affective domain

take place all time it is important to seek support of local community and parents.

- The development of an ethic of care is believed to be a central facet of teaching. Caring classroom environment builds an atmosphere of trust enables students to take risks, and develops their self-esteem i.e. in producing attitudes and ensuring success. It is therefore important to incorporate caring into school and teacher education curriculum. As a preventive measure it is important that teachers need to be made more aware of the principles that underlie human behaviour.
- The teachers are the key figures in any programme aiming towards education affective development. Besides teachers competency in subject areas it is important how they operate as teachers. Since the methods used by the teachers can generate negative attitude towards the subjects, to schools, to learning, to adults and to society,

The concerns expressed in the education of affective development imply a kind of evolutionary model. It presumes that affective development will tend to evolve from single subject concentration to a multi-subject emphasis. Teachers will come to be seen as crucial agents. Teacher education will need to stress on methods of delivery that are tailored to (a) children's needs (b) imparting knowledge on

human development (d) education of emotion to be integral to affective development programmes.

Role of the Teacher

Education for affective development is likely to be more effective if the social forces impinging on children such as parents, teachers, community etc. are aware and working towards it. Since the interpersonal relationships are of great significance in affective development, it calls for extending the programmes for affective development beyond the classroom. Also development of values, attitudes and behaviour, considered desirable occur only when access is there to human beings and contexts that determine what is desirable and what is not.

It is clear that the role of the teacher as agent, mediator, facilitator of the learning process for education of affective development is significant. The teacher as a model through her own behaviour demonstrates affective development herself. Thus the relationships between teacher and students are vital to the success of affective development programmes. It is important for the teacher to generate a warm climate in the classroom, willingness to empathize, genuine respect for others, concern, and to be able to put together all available resources to meet the learning goals. The teacher therefore needs to:

- ✱ Establish links with community particularly parents, local bodies

- ✖ Maximize the use of community resources- human and material
- ✖ Facilitate and encourage social co-operation, concern for others, responsibility etc. by setting up student organizations e.g. student committees, student councils etc. Some of the activities which could be taken up are:
 - Student-peer contract programmes between students of same class or younger/older class promotes co-operation between students for correcting undesirable behaviours. Contacts with students from low S.E.S. is another exercise in social responsibility.
 - Establishing clubs, arranging competitions and contests, tree plantation, pollution drive field trips etc. activities in-and-out of the classrooms help makes experience moral real and lasting.

Besides the above a number of techniques and approaches can be employed by the teacher inside as well as outside the classroom for the education of the affective development. Some of these are:

- Emotion Charging – Using feelings and emotions to promote affective development.
- Role playing – Acting out the true feelings of the actors by taking the role of another person (without the risk of reprisals)
- Simulation- Learner are asked to imagine themselves in a certain situation (called for in the lesson) and to portray the events by imitating the character.

- Modeling - Presenting ideal behaviour to the learners as a model.
- Problem Solving - Presenting the dilemma to the learner and asking what decisions could be taken.
- Discussions - Related to stories, pictures, situations etc. and to deliberate on the different aspects.
- Studying biographies of great men - Exposing them to the lives of great men helps the learner aspire towards higher levels of being.
- Values Clarification -

Relies on pupil's ability to process him/her beliefs, behave according to his beliefs and make a decision whenever confronted with a value dilemma.

The suggested approaches do not provide a comprehensive list of techniques to be used by the teacher but highlights those approaches found highly effective and useful for the teachers. It is for the teacher to determine how effective a particular tool can be in a given situation. Besides these there are regular teaching skills that bear on affective development education. e.g. questioning by teachers and their actions affect different children in different ways thereby enhancing/hindering effective affective development education.

It is thereby suggested that the training programmes should focus primarily on the needs of the children thus reflecting a move from teacher centered to

learner centered training. At elementary stage there is a need to recognize (i) the significance of "love", "affection", "sympathy", "protection", "caring", "security" etc and (ii) the school's role in providing experiences (in and outside the classroom) in producing positive attitudes and experiences of success. This can be ensured by emphasizing on the interrelationship between the cognitive the affective and the psychomotor domains. Integral to affective development programmes is the 'education of the emotions'.

This signifies the need to sensitize teachers towards concerns of children like: (i) raising awareness that feeling and emotions all are as relevant to learning as thinking is, (ii) provide learning experiences that integrate knowledge, feelings and experiences, and (iii) extending repertoire of teaching methods and techniques that give a learning focus to the feeling and intuitive aspects or adopting methods and techniques of instruction to the learners. This signifies the need to sensitize/reorient teachers towards concerns of children.

Aim of Training Programmes for Affective Development

The objectives of any training programme for the education of affective development need to focus on:

- ➔ Developing an understanding of affective development as process of human development

- Educational applications of knowledge of human development.
- Knowledge about 'ages' and 'stages' of affective development
- Know the relevance of learning theory and teaching to the affective development of children and adolescents.
- Providing skills to enable trainees to conduct affective development education in-and-out side the classrooms,
- Developing positive attitudes towards education of affective development,
- Providing trainees with experiences related to affective development that will assist in their own development as human beings. Experiences that enables them to "realize their affective development potential".
- Coping with one's own emotional/affective development and interacting in a socially responsible and professional manner,
- Empathizing, sympathizing with and tolerating emotional behaviour – i.e. capacity to deal with it in an affectively mature way, should have a realistic view of human emotional behaviour and be able to interpret what they see in realistic and reasonable ways.

It is implied that the trainees should understand social contexts, the interplay between people and the interplay among people and context. Teachers own deportment to be a good role model, so that the children in their interpersonal behaviour reflect the same values. Teachers therefore need to exemplify those very desirable qualities and be able to teach

them so that the children would develop these qualities in themselves too. Good teaching practices and strategies help in the development of constructive attitudes towards students and the way the subject matter is viewed by the learners. It is, therefore, important that teachers know about the various methods and their usefulness in affective development. They should also have sufficient experience in applying the methods effectively so as to increase the likelihood of achieving objectives is maximized

Highlights of the Expert Group Meeting

The group deliberated on various dimensions related to the affective development education at the elementary stage. These are summed up below:

Which affective objectives need to be focused upon at elementary level?

The main objectives that need to be focused upon are to develop:

- Appreciation of beauty
- Rejection of vulgar
- Responsibility
- Discrimination
- Sincerity, trust, honesty etc.
- Create experiences to sharpen sensibility
- Sense of colour, form, texture, rhythm etc.

- Sharpening of the senses or opening of the doors of perception

The above stated objectives can be achieved by helping the children develop concentration, observation, imagination, silence, clarity of thought, balance, harmony, order etc. This would require creating conditions in and outside the school appropriate for children's development. It would also require tools for evaluation, which helps children to reflect, and self-evaluate. This in turn would assist children to accept their learning and have vision for themselves. The aim should be on beauty not only in action, but also in thought and emotions. This can be achieved by having close contact with nature, art products etc and would help develop an inner unease in the child when exposed to anything coarse, vulgar. To sustain aesthetic experience, the children must have an inner sense of direction, an ideal, a vision. The class environment and the transaction of the subject content therefore should be in a manner that the child is able to undergo aesthetic experience.

The goals of any training programme therefore should be:

- Valuing aesthetics
- Using aesthetics for developing personality, character, values

Which approach to affective education should be used, whether to deal with it as a separate subject or to integrate it with other subjects?

The approach to affective education should be to:

- Integrate it with all subjects. However special components like: interviews, workshops, camps etc. focusing on training of aesthetic sense, self-development; mediation etc. could be included. These would help provide conceptual clarity as well as experiences and application of affective components in a focused form.
- The teacher educators must be given training in incorporating beauty or aesthetical dimension of their subject in the teaching methodology. This could be done through different subject areas, independently or by integrating the different subject areas. Some examples suggested by the group are given below.

♣ Example - I

Showing a beautiful painting to the class. The students in the art class could be asked to make a similar painting. The science class teacher could show the different things like the sun, clouds, sky etc and explain their relationship, inter dependence nature's cycle etc. depending on the age group of the children. The civics teacher could highlight values like cleanliness, not plucking flowers, one's duty towards maintaining environment etc. The children in language class i.e. English or Hindi could write an essay or a

story. Providing such experiences would help children relate to the different aspects of the painting. This would help develop sensitivity, to form, colour, and life in general and to interrelationships. This in turn would help children develop the ability to see beyond immediate context and gradually they can be led to develop a visual perceptiveness.

♣ Example - II

Language as a medium of communication can be used to help develop the beauty of the ability to express in speech and in written language. Activities such as the following could be undertaken:

- Reading out of beautiful expressions in feelings, thoughts etc.
- In every lesson observation and discrimination of beauty and vulgar can be pointed, sharing of personal experiences etc.
- Provide exposure to various options, experiences in taste, sound, smell, texture etc. At younger levels, exposure only to the BEST is required however, gradually exposure to its opposite can be introduced to help develop discrimination.
- To encourage illustrations/creative ways of expression of a particular thing helps evoke feelings.

It is important for the teachers and teacher educators to:

- Experience the joy and beauty of each subject and not only to utility
- Relate to life in a larger perspective which should get reflected in the interpretation of the subject, the imparting of information etc. for example Teaching of history should

just not be series of dates, catastrophes but as people who experienced some emotions, dilemmas, choices they made, psychological forces affecting them, consequences of their choices etc. This then gets related to one's own lives today, nature, conflicts, situations etc.

- Integrate poetry, music, art, and theatre in the subject while teaching or providing information to help in assimilation of the content.

Which experiences and practices would help facilitate aesthetic responsiveness to life in general?

Some of the experiences and practices that would help facilitate aesthetic responsiveness to life in general are.

- Indigenous material in the child's surroundings and easily available to the teacher in the classroom.
- Using material/examples to connect a topic to science-history - geography - English - mathematics - poetry - story writing - biology-chemistry etc.
- Activities like story-telling, story-writing, poems, extracts from speeches, biographies, stories from legends, real-life situations, excursions, interactions and discussions with groups, peers, resolution of classroom conflicts, group work, introspective exercises.

Some Suggested Examples

⇒ Experiences related to sensitivity

These could be through use of: (1) poetry, music, (2) narrating real-life episodes. (3) visit to an old age home (4) visit to botanical garden/art museum/performing arts

⇒ Experiences related to rhythm

These could be related to nature's cycles like :

Seasons, Stages of growth in a plant, Rhythm in music, poetry, dance etc.

⇒ In a lesson teacher could ask the students for his/her feelings for the characters, cause of those feelings, plausible reasons and explanation for such feelings, to synthesize the ideas, thoughts expressed to present another view point.

How should the outcomes by affective development be assessed/method of assessment?

The purpose of evaluation would be to indicate how well students were progressing in their affective development – for the progress of students own learning.

Techniques of evaluation in education for affective development:

→ Observation

- By independent observers and by use of 'triangulation interpretations (depends on records maintained)
- By facilitator/teacher

→ Self evaluation

- Daily/monthly sharing

→ Evaluation may take the form of :

- Peer Feedback
- Teacher Feedback
- Collective forums

Because of the evolving nature of evaluation of affective development certain issues need to be deliberated upon:

- ⇒ Whether learning outcomes should be evaluated subject wise or should evaluation cut across different areas of learning?
- ⇒ Since affective development takes places both inside and outside the school, should parents, community and others be involved in the evaluation process?
- ⇒ Should the same criteria be used for evaluation of learns from different socio economic background?
- ⇒ How deliberate and controlled should affective development programmes/education be? It can be a process of indoctrination or completely non-directive or somewhere in between

CONCLUSION

The one day working group meeting of the experts emphasized on the need to make policy changes so that adequate recognition is given to the affective domain. Commitment to the education for affective development needs to be obtained at all level, to begin with the national policy level. The parents, the community and the public too have to be involved for consensus of opinion. The group opinioned that for implementation of training programme in the area it is important to undertake the following activities.

- Formulation of guidelines for heads of schools and for the training of the trainers (teacher educators).
- Examining the existing curriculum for teacher training and to develop supplementary curricula.
- Compilation of teaching/learning techniques for enhancing affective development and evaluate their efficiency in light of the specific context.
- Develop modules for training of teacher educators, field test the modules and incorporate them into the training programmes.
- Plan strategies to provide media support and to make use of information technology in training.
- Workout modalities for monitoring and evaluation the training programme.
- To develop a prototype resource book for the use of teachers giving guidelines and instructional materials,

evaluation techniques, practical steps to be taken by teachers and other personnel involved.



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